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SEVENTY-TWO MODES OF EXPOSITION.

"EACH verse of the Bible has seventy-two explanations, one for each of the peoples of the earth." Thus says the latest book of Lagarde, (*Mittheilungen*, Vol. IV., p. 350). By this he means to indicate forcibly that "Biblical history can be viewed and elucidated from all different sides." I do not know whether he intends to make a direct reference to the "seventy modes of interpretation" of Jewish literature. This does not seem to be the case, otherwise he would not have spoken of "seventy-two explanations." However, it may in passing be mentioned that the *לחורר שבעים פנים*, "the seventy modes of exposition of the Torah," which is the classical expression for the many senses that may be attributed to the words of Holy Writ, actually correspond to the "seventy nations"; for tracing back this sentiment of the seventy explanations, we find it connected with the old Agadic idea that at the revelation on Sinai every word that issued from the mouth of God was divided into the seventy languages—a thoughtful condensation of the idea that the revelation from of old was destined for all the peoples of the earth. See my remarks upon this subject in my work, "The Introduction of Ibn Ezra to his Commentary on the Pentateuch" (1876), p. 76; also in *Stade's Zeitschrift für die Alttest. Wissenschaft*, Vol. XI., p. 67; *Révue des Etudes Juives*, Vol. XXII., p. 35.

IN JEWISH QUARTERLY REVIEW, IV. 164, line 10 from below, *אלעקל ואלמעקל ואל עאקל* is an allusion to the explanations, given in Maimuni's *More Nebuchim* I. 68. Munk translates the three words by "l'intellect, l'intelligent, et l'intelligible."

Budapest, November, 1891.

W. BACHER.

A LETTER FROM THE COMMUNITY OF PESARO TO
DON JOSEPH NASSI.

WHEN Michele Ghislieri, Cardinal of Alessandria, and hence styled by Gedaliah ibn Jachia, Alessandrino, ascended St. Peter's Throne, after Pius IV.'s death, and assumed the title Pius V., the devotees of the church burst forth in the joyful acclaim "God has restored to us Paul IV."¹ The unhappy Jewish citizens of the Papal States might have repeated the same words, but as a cry of terror. Hardly had they recovered, during the short and mild rule of Pius IV., from the terrible sufferings they had endured under the rule of the gloomy Theatine monk, Paul Caraffa, than their miseries recommenced with the election of Pius V.

¹ Ranke's *Popes*, I. 230.

Impatient, fanatical, passionate, formerly a Dominican monk and Inquisitor, he abused the power, which his position as head of the church gave him, to outdo Paul IV.'s severity to the Jews. To clemency he was a stranger; humanity he despised as a weakness. The punishments he decreed proved him to be absolutely devoid of the sentiment of pity. A scourge even to his own adherents in Italy, he behaved like a fiend to the Jews. The tortures inflicted on them, from the outset of his reign, did not content him. His soul, inflamed with hate, could not rest till he had issued a Bull, dated 26th of February, 1569, ordering all the Jews in the Papal States, except those at Rome and Ancona, to leave within three months. An extension of the term was not to be looked for, much less a withdrawal of the edict. His obstinacy was inflexible; his paroxysms of anger, a terror to his circle. No one would have dared to move him by representations or entreaties, especially in a policy which appeared to him invested with the sanctity of religion. All that remained to the poor victims of his animosity was to abandon their possessions, leave their wealth behind, and escape with their bare lives to the Italian states which, despite of Papal Bulls, still opened their doors to unfortunate exiles. Then it was that the community of Pesaro showed a noble example of self-sacrifice and devotion to their persecuted co-religionists. As water flows to lower levels so the exiled Israelites poured into the open city. Pesaro took the initiative in organizing the work of helping the refugees. It could not maintain them permanently. Ships were, therefore, chartered for transporting them to the great commercial centres of the Levant and the Holy Land. The exiles embarked for these ports at Venice. Mazliach b. Elias Finzi of Recanate¹ is the name of the noble spirit who aroused the sympathies of the Italian communities with the work of assisting the fugitives to a permanent home. About 600² of them were gathered in Pesaro and Sinigaglia alone, awaiting the generous help of their brethren in faith.

The longing for the Holy Land was stimulated at that period by the proclamation which Don Joseph, Duke of Naxos, had issued, inviting the unhappy victims of papal fanaticism to settle in his newly-established colony, Neo-Tiberias. Many communities, hard hit by Pius V.'s Bull, yearned, like the small congregation of Cori,³ to leave Europe and end their lives in the refuge offered to them by their contemporary Messiah. But these unfortunates were not

¹ *Revue des Études Juives*, XX., 72. See also Graetz, *History*, IX. (third edition), 372, note 2, whose opinion as concerning the letters in *Revue des Études Juives*, XX. 70-72, I now accept.

² *Revue*, XX. 70.

³ JEWISH QUARTERLY REVIEW, II. 291, *sqq.*

to attain their object so easily. The Pesaro community was indefatigable in its efforts to expedite the rescue work; the other Jewish congregations of Italy contributed liberally to the expenses of embarkation. But all that they could accomplish was to place the emigrants on the ships that sailed from Venice. Here their power ceased. The pirates, known as the knights of Malta, ruled the sea. The Maltese, as Joseph ha-Cohen, and the continuer of his history,¹ inform us, in discharge of a self-imposed task, continued, on the high seas, the Pope's terrible deeds, made Jewish fugitives prisoners on the ships, and sold them into slavery. The letter from his teacher in Pesaro which Mordecai b. Gamliel of Foligno² has preserved for us in MS. a Hebrew Letter-Writer, called שפת הים, now in my possession, throws a new light on the brief accounts of the Jewish chroniclers.

And thus all the loving labours of the Pesaro community proved futile. A ship with 102 fugitives on board, which had been sent off from Venice, fell into the hands of the Maltese monks. How could the unfortunate exiles be helped when even the sea did not free them from the Church's clutches? The Job's messages, which reached Pesaro, produced consternation and despair. To whom could they appeal to restore their twice-ruined co-religionists to liberty?

In their dire need, they thought of Don Joseph, who had always been renowned in Italy, but who, since the establishment of New Tiberias, was looked upon as a Divinely-appointed Messenger. This Marrano's political influence was acknowledged by kings and emperors. The German Emperor, Ferdinand, no less than Sigismund Augustus of Poland, honoured him with his correspondence. The Porte, it was known, had a few years previously made a vain attempt to check the Maltese who had dared, in sight of the Turkish harbours, to board ships in pursuit of their piratical calling. Their presumption, now grown intolerable, aggravated by their unbroken successes, might tempt the Sultan to make a fresh attempt to check them, if only Don Joseph advised to that effect. History is silent as to the answer which the Duke of Naxos sent to the petition of the Pesaro community. This, however, we do know, that the Maltese piracies on the vessels that carried Jewish refugees did not cease. Sixtus V. it was who put an end to this nefarious trade, in a Bull issued on the 22nd of October, 1586, in which he forbade the Corsair Monks to make prisoners of Jewish emigrants to or from the Levant and sell them into slavery.

¹ *Emek Habacha*, translated by M. Wiener, 107 and 114.

² Mortara, מוזכרת חכמי איטאליא, p. 24.

מה שכתבו קהלות קדושות פיס"ארו ותביבותיה למעלת
אדונינו הדוכס דון יוסף נשיא יא"עו והחכם מורי
נר"ו יסר לשון הכתב :

האומה הישראלית מיום הוסדה לגלל פעמים רבות היו צרוני(י) תיה צרורות
אחת אל אחת ומצוקותיה מוצקות ודבקות אשה אל אחותה ולעולם
באלקים עולם שברה ומבצרה בצור ישראל ויחוננה ויבוננה לפליטה גדולה
וגם עתה בעוונותינו עת צרה לישראל צרה כמבכירה בנו' על משבר וכח
אין בהם להושיע אברה תקותם מצד ההמון נכרתה וגם כלתה תוחלתם
מצד הגבורה אין להם מנחם כי אם מנחה ומנחם עמו ישראל אשר בו חסיה
(ו)[ל]עד נפשם ועוד נוסף על הוספה [הסופה 1]. וסערה הכוללת רוח גדולה
וחזק מפרק לבבות ומשבר זרועות זרע אברהם מבוכה פרטית אשר לפרטה
דלה לבנו ועם כל כחותינו לא נוכל לחזק בדק סדק מכה לא ר(ב)[כ]ה
הזאת כי רבה היא השמועה הרעה הנועדה אלינו כי נשבו ביד מלטים' כמו
קב' נפשו' מאחינו בני ברית יצ"ו יורדי הים באוניות ללכת לדור דירת קבע
בארץ הצבי כצבי וכאיל רצים אצים הולכים בורחים פלטי' נמלטים מהצרו'
רבות ורעות שאירעו להם ולנו בגלל המאחינו בגלילות האלה ויקרם המקרה
המר הזה כאשר ינוס שמה איש מפי הארי ופגע בנחש נור' לבא אל הבית
וסמך את ידו על מאורת צפעוני והוכה ונטה למות ונשמע נימס לבבנו
ונצעק אל ה' אלקי אבותינו וברחמיו ובר' חסדיו העיר עלינו רוח ממרום
להרים השפלים האמללים האלה מתוך הבהלה הזאת העיר עלינו רוח ממרום
להרים הגדולה הזאת זאת חקרנוה בקירות לבבנו גם דרשנוה במוצא
שפתינו נשאו ונתנו באופני סדריה וכתירותיה בפני כל קהלותינו ועלה
בידינו כלל שאין חוץ כי חוץ כמהיצתך קצינו אדם אין בארץ להריץ לגלל
ישועה לעניי' השבויים האלה וגם כי יראנו מגשת לפני רום מעלת תפארתך
כי ידע' נורא שמך ונשגב מעורך ומה אנו ומה היינו נבזים חדלי אישים
לשום בין ככבי' קנו לבא להתהדר לפני מלך בלבוש עק ולדבר בלא לב
על לב אדוננו אשר אין חקר לתבונתו בכל זאת לא שבנו אחר מכוונתנו
המכוננת לש"ש כי ענותך (ענותך) ענתה בנו לטוב וצדקתך הצדיקה מאוזני
בחירתנו ולמי מבני עמנו היום הזה הגדולה הגבורה וד תפארת תהת
שמים כי אם לך רוזנו ולמי תקות האסורים ומיוסרים האלה לא לנו כי
כולנו בלתי יכולים על העלותם מדלי דלותם לאיש כמון מלכנו ע[י]ניהם
תלויות ולבם מיהל כי שמך נשיאים [נשיאנו 1] נשא בכל הארצות
מהיותך דורך במותי הצלחת לפני מלך כלכים התוגר הגדול יר"ה אשר
בידו להספק בלי ספק להספיק צרכם ולהוציא ממסגר נפשם ורכושי
ואנחנו לא נדע מה נעשה כי אם להביא האגרת הזאת לפני יקר תפארת
גדולתך למנח' זכרון מזכרת צדקה ומרפא לנבויכם וחשו[ב] (כ)ים האלה
ואתה תחזה ועשי' כצדקתך והיושר והטוב ומטיב לכל ייטיב אחריתך מאד
ויאריך שנותיך בני(י) עימים עד אחרית הימ[י]ם אשר ישובו לבצרון התקוה
וישראל ישכון לבטח :

DAVID KAUFMANN.